

# دروس اللغة العربية

Lessons of the Arabic Language

لِغَيْرِ النَّاطِقِينَ بِهَا

For Non-Native Speakers

## الجزء الثالث

### Book 3

الدكتور عبد الرحيم

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**Annotated Solutions**

### Lesson 24

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## Revision History

[illegible]

*Note:*

*Translations of the Qur'anic ayahs given in this lesson are based on the literal translation of the Arabic words to help promote an understanding of the Holy Qur'an in its original language. For the mainstream translation of the ayahs, please consult the Qur'an translations offered by Saheeh International and others.*

(٢٤) الدَّرْسُ الرَّابِعُ وَالْعِشْرُونَ

The twenty Fourth Lesson

- The Teacher : Open the window, O'Ali .  
 المَدْرَسُ : افْتَحِ النَّافِذَةَ يَا عَلِيُّ .
- Ali : Surely, it does not open . Its latch (sliding bolt) has become crooked .  
 عَلِيُّ : إِنَّهَا لَا تَنْفَتِحُ ، فَقَدْ آغَوَجَّ مِزْلَاجُهَا .
- JJ : Is it not possible to straighten (out) its crookedness? (lit : Is the straightening of its crookedness not possible)  
 المَدْرَسُ : أَلَا يُمَكِّنُ تَقْوِيمُ آغَوَجِّجَاهُ؟  
 Followed by
- Ali : We tried , and we were not able to do that .  
 عَلِيُّ : حَاوَلْنَا ، وَلَمْ نَتَمَكَّنْ مِنْ ذَلِكَ .
- JJ : Your face has become red O'Ahmad . As if you are angry .  
 المَدْرَسُ : وَجْهَكَ حُمْرٌ يَا أَحْمَدُ . كَأَنَّكَ غَضَبَانُ .
- Ahmad : Indeed Jaffar has made me angry with (by) his making fun of me .  
 أَحْمَدُ : نَعَمْ . لَقَدْ أَغْضَبَنِي جَعْفَرٌ بِسُخْرِيَّتِهِ مِنِّي .
- JJ : Get up and do wudu (ablution) ... O'Jaffar, did you not hear the saying of the Exalted in Surah Al-Hujarat :  
 المَدْرَسُ : قُمْ وَتَوَضَّأْ . . . يَا جَعْفَرُ ، أَلَمْ تَسْمَعْ قَوْلَهُ تَعَالَى فِي سُورَةِ الْحُجُرَاتِ : ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا ، لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ ، وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُمْ﴾  
 O'you who believe, men should not mock (another group of) men , perhaps they are better than them , and women should not mock other women , perhaps they are better than them (the one who are mocking)?
- Jaffar : Yes indeed , I seek forgiveness from Allah and turn to Him in repentance (repent to Him) .  
 جَعْفَرُ : بَلَى . أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ .
- JJ : Take your notebook ,  
 المَدْرَسُ : خُذْ دَفْتَرَكَ يَا أَيُّوبَ . (يُسَلِّمُ لَهُ الدَّفْتَرَ) . أَرَأَيْكَ ضَعِيفًا فِي النَّحْوِ .  
 O' Ayub . (He hands over the notebook to him) . I think you are weak in grammar . It is necessary (upon you) that you work hard .
- Ayub : If Allah Wills .  
 أَيُّوبُ : إِنْ شَاءَ اللَّهُ .
- JJ : Read the ayah , O'Hamid .  
 المَدْرَسُ : اقْرَأِ الْآيَةَ يَا حَامِدُ .
- Hamid : (After Isti'azah) :  
 حَامِدُ : (بَعْدَ الْإِسْتِعَاذَةِ) ﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ، فَأَمَّا الَّذِينَ أُسْوِدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ ؟ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ﴾  
 1) On the day (the day of Judgement) there will be white faces and black faces , 2) As for those whose faces have turned black , [it will be said to them] Did you disbelieve after you believed (had faith)? 3) So taste the punishment for what you used to disbelieve .



4) And for those whose فِي رَحْمَةِ اللَّهِ هُمْ وَجُوهُهُمْ أَبْيَضَتْ وَأَمَّا الَّذِينَ أَبْيَضَتْ وَجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ تَكْفُرُونَ. فِيهَا خَالِدُونَ ﴿[آل عمران/ ١٠٦-١٠٧].

- JJ: Read the Hadith O'Ayub. الْمَدْرَسُ : اِقْرَأِ الْحَدِيثَ يَا أَيُّوبُ .

- Ayub: From Anas Bin Malik (MABPNH) about the Prophet (PBUH): Surely, he forbade sale of the fruits. بَيْعِ الثَّمَرَةِ حَتَّى يَبْدُو صَلاَحُهَا، وَعَنِ النَّخْلِ حَتَّى يَزْهُو. قِيلَ : وَمَا يَزْهُو؟ قَالَ : يَحْمَرُّ أَوْ يَصْفَرُّ. (The supervisor enters) (يَدْخُلُ الْمُرَاقِبُ) He said : Until it turns red or yellow (the dates).  
Good Condition  
رَحَا - يَزْهُو  
To blossom

- The supervisor: In my office, there is a watch found yesterday in the praying place (area) after the Zuhur prayer had ended. So, whosoever watch has been lost he should contact me after the lesson finishes. (مَّا أَتَصَدَّرِيَّةٌ = مَّا + مَاضٍ or مُضَارِعٌ)

1- Answer the following questions:

مَا الْمُتَوَصِّلَةُ looks like مَّا الْمُتَصَدَّرِيَّةُ but without the meaning

لَا مُمَ الْأَثَرِ

١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ :

(١) لِمَ لَا تَنْفَتِحْ نَافِذَةَ الْفَصْلِ؟

(٢) لِمَ غَضِبَ أَحْمَدُ عَلَى جَعْفَرٍ؟

(٣) مَاذَا يُقَالُ لِلَّذِينَ تَسْوَدُّ وَجُوهُهُمْ يَوْمَ الْقِيَامَةِ؟

(٤) أَيْنَ وَجِدْتَ السَّاعَةَ؟ وَمَتَى؟

2- The form (أَنْعَلَ + نَعْلٌ) is from the TMD verbs.

٢ - مِنْ أَبْوَابِ الْفِعْلِ الثَّلَاثِيِّ (أَفْعَلَّ). زِيدَتْ فِيهِ هَمْزَةٌ قَبْلَ الْفَاءِ. In it an 'alif' is added before the 'fa', and the 'lam' is doubled. This form comes (is used) in colours and defects.

وَضَعَفَتْ اللَّامُ. يَأْتِي هَذَا الْبَابُ فِي الْأَلْوَانِ وَالْعُيُوبِ. And among this form

وَمِنْهَا بَابُ (أَفْعَالٌ)، زِيدَتْ فِيهِ هَمْزَةٌ قَبْلَ الْفَاءِ، وَأُلِفَ بَعْدَ الْعَيْنِ،

وَضَعَفَتْ اللَّامُ. وَيَأْتِي فِي الْأَلْوَانِ. In it a 'hamza' is added before the 'fa', and an 'alif' after the 'ain' and the 'lam' is doubled. And it (this form) comes (is used) in colours.

نَائِبُ الْفَاعِلِ

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١ - أَجِبْ عَنِ الْأَسْئَلَةِ الْآتِيَةِ : Answer the following questions:

(١) لَمْ لَا تَنْفَتِحْ نَافِذَةَ الْفَصْلِ؟ (نَائِلٌ)

(٢) لَمْ غَضِبَ أَحْمَدُ عَلَى جَعْفَرٍ؟

(٣) مَاذَا يُقَالُ لِلَّذِينَ تَسْوَدُّ وُجُوهُهُمْ يَوْمَ الْقِيَامَةِ؟

(٤) أَيْنَ وَجِدْتَ السَّاعَةَ؟ وَمَتَى؟

١) Why did the classroom window not open?

١. إِنَّهَا لَا تَنْفَتِحُ لِأَنَّ مِزْلَاجَهَا قَدْ إَعْوَجَّ

Indeed it does not open because its latch (sliding bolt) is crooked.

2) Why was Ahmad angry at Jaffar?

٢. لِأَنَّ جَعْفَرَ سَخِرَ مِنْهُ

Because Jaffar made fun of him (mocked him).

3) What will be said to those with black faces on the Day of Judgement?

٣. أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

Did you disbelieve after you believed (had faith), so taste the punishment for what you used to disbelieve.

4) Where was the watch found and when? (Right after بُعِيدَ)

٤. وَجِدْتُ السَّاعَةَ فِي الْمَضَلِّ بَعْدَ انْتِمَاءِ صَلَاةِ الظُّهْرِ

The watch was found in the prayer place after the end of the Zuhr prayer.



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\* Extract from the lesson the verbs mentioned in it from these two forms. **See Underlined in the lesson** . اِسْتَخْرِجْ مِنَ الدَّرْسِ الْاَفْعَالَ الْوَارِدَةَ مِنْ هَذَيْنِ الْبَابَيْنِ . \*

3- Ponder over the example, then give the Present tense, and: **تَأَمَّلِ الْمَثَالَ، ثُمَّ هَاتِ الْمَضَارِعَ، وَالْمَصْدَرَ، وَاسْمَ الْفَاعِلِ مِنَ الْاَفْعَالِ الْاَتِيَةِ:** the Imperative and the Active Participle from the following verbs.

اسْمُ الْفَاعِلِ	المَصْدَرُ The Verbal Noun	المَضَارِعُ The Present	المَاضِي The Past
Red/roasted/fried <b>مُحْمَرٌّ</b>	<b>اِحْمَرَارٌ</b> Reddening (turning red)	<b>يَحْمَرُّ</b> To become red	<b>اِحْمَرَّ</b>
Yellow/pale coloured <b>مُضْفَرٌّ</b>	<b>اِضْفِرَارٌ</b> Turning Yellow	<b>يَضْفَرُّ</b> To become yellow	<b>اِضْفَرَّ</b>
White coloured <b>مُبْيَضٌّ</b>	<b>اِبْيَاضٌ</b> Turning White	<b>يَبْيِضُ</b> To become white	<b>اِبْيَضَّ</b>
Black coloured <b>مُسْوَدٌّ</b>	<b>اِسْوِدَادٌ</b> Turning Black	<b>يَسْوَدُّ</b> To become black	<b>اِسْوَدَّ</b>
Green coloured <b>مُخَضَّرٌ</b>	<b>اِخْضِرَارٌ</b> Turning Green	<b>يَخْضَرُّ</b> To become green	<b>اِخْضَرَ</b>
Crooked <b>مُعَوَّجٌ</b>	<b>اِعْوِجَاجٌ</b> Turning Crooked	<b>يَعْوِجُ</b> To become crooked	<b>اِعْوَجَّ</b>

### اَفْعَالٌ

4- Ponder over the example, then give the Present tense, and the Imperative and the Active Participle from: **تَأَمَّلِ الْمَثَالَ، ثُمَّ هَاتِ الْمَضَارِعَ، وَالْمَصْدَرَ، وَاسْمَ الْفَاعِلِ مِنَ الْفِعْلَيْنِ الْاَتَيْنِ:** the following two verbs:

Yellow/pale <b>مُضْفَرٌّ</b>	<b>اِضْفِرَارٌ</b> Yellowing	<b>يَضْفَرُّ</b> To become yellow	<b>اِضْفَرَّ</b>
Red/roasted/fried <b>مُحْمَرٌّ</b>	<b>اِحْمِرَارٌ</b> Reddening	<b>يَحْمَرُّ</b> To become red	<b>اِحْمَرَّ</b>
Dark green <b>مُدْهَامٌ</b>	<b>اِذْهِامٌ</b> Turning dark green	<b>يَذْهَامُ</b> It is about to become dark green	<b>اِذْهَامَ</b>

5- Mention Form of every verb that follows: اَذْكُرْ بَابَ كُلِّ فِعْلٍ مِمَّا يَأْتِي :

To become red <b>اِحْمَرَّ</b> IX اَفْعَالٌ	To intensify <b>اَشْتَدَّ</b> VIII اِنْفَعَلٌ	To become black <b>اِسْوَدَّ</b> IX اِنْفَعَلٌ
To derive <b>اَشْتَقَّ</b> VIII اِنْفَعَلٌ	To become white <b>اِبْيَضَّ</b> IX اِنْفَعَلٌ	To be about to become dark green <b>اِذْهَامَ</b> IX اَفْعَالٌ
To become crooked <b>اِعْوَجَّ</b> IX اِنْفَعَلٌ	To disperse <b>اِنْقَضَّ</b> VII اِنْفَعَلٌ	To split <b>اِنْشَقَّ</b> VII اِنْفَعَلٌ

اِسْتَشَقَّ (ش ق ق)

## ٦ - تَأَمَّلِ الْأَمْثِلَةَ الْآتِيَةَ لِبَابِ (افْعَلْ) :

6- Ponder over the following examples for form \_\_\_\_\_

- (١) احْتَرَقَ الخَشَبُ وَأَسْوَدَ. 1) The wood caught fire and it turned/became black.
- (٢) غَسَلْتُ الثَّوْبَ الوَسِخَ بِالصَّابُونِ فَأَبْيَضَ. 2) I washed the dirty dress with soap and it turned white.
- (٣) قَدْ أَصْفَرَتْ أَسْنَانُكَ يَا بُنَيَّ، أَلَا تَسْتَاكُ؟ 3) Your teeth have become yellow, O'my dear son, don't you clean (your teeth)?
- (٤) تَخْضَرُّ الأشْجَارُ فِي الرَّبِيعِ. (سَاكٌ - لَيْسُوكَ) 4) The trees become green in the spring.
- (٥) اصْفَرَّ وَجْهُهُ مِنَ الْخَوْفِ. وَجْنَةٌ وَجْنَاتُ 5) His face became pale (yellow) with the fear.
- (٦) غَضِبَ الْمُدْرَسُ فَاحْمَرَّتْ وَجْنَتَاهُ. ظَرْفٌ (ظُؤْرًا) 6) The teacher became angry so his both cheeks turned red.
- (٧) اِقْلِ هَذِهِ السَّمَكَةَ حَتَّى تَحْمَرَّ. أَخْرِجْهَا مِنَ الْمَقْلَاةِ فَوْرَ احْمَرَارِهَا. 7) Fry this fish until that it turns red. Take it out of the frying pan as soon as it turns red.
- (٨) الْمِنْجَلُ اسْتِقَامَتُهُ فِي أَغْوِجَاجِهِ. 8) The sickle, its correctness/integrity is in its crookedness (bend).
- (٩) فِي الْحَدِيثِ: «إِنَّ أَوَّلَ وَقْتِ صَلَاةِ الْعَصْرِ حِينَ يَدْخُلُ وَقْتُهَا، وَإِنَّ آخِرَ وَقْتِهَا، حِينَ تَصْفُرُ الشَّمْسُ». 9) In the hadith: Indeed, the first time of the Asr prayer is when the time enters in it, and indeed its end time is when the sun turns yellow.



- (١٠) عَنْ عَلِيٍّ (رَضِيَ اللَّهُ عَنْهُ): «كُنَّا إِذَا أَحْمَرَ الْبَاسُ اتَّقَيْنَا بِرَسُولِ اللَّهِ ﷺ». (أَحْمَرٌ) 10) From Ali (MABPWH): 'We used to, when the battle became red, take protection with the Messenger of Allah (PBUH)'. (Battle became red: i.e., the battle intensified).

## ٧ - أَرَاكَ ضَعِيفًا: (رَأَى) هَذِهِ بِمَعْنَى (عَلِمَ)، وَتُسَمَّى (رَأَى) (٧-٦).

(To see/think) its meaning is (to know), and it (مِثْلُ) الْقَلْبِيَّةِ. تَنْصِبُ رَأَى الْقَلْبِيَّةِ مَفْعُولِينَ أَصْلُهَا مُبْتَدَأٌ وَخَبَرٌ (مِثْلُ) ظَنَّ. نَحْوُ: The seeing/thinking of the heart is accusative with two objects originally they are subject and predicate (like he thought), e.g.:

(1st object is definite and 2nd object is indefinite)  
To think of someone as something  
#1 مَنْعُولٌ بِهِ #2

أَنْتَ ضَعِيفٌ. أَرَاكَ ضَعِيفًا. I think you are weak.

وَفِي التَّنْزِيلِ: ﴿إِنَّهُمْ يَرَوْنَهُ بَعِيدًا وَنَرَاهُ قَرِيبًا﴾ [المَعَارِجُ/ ٧-٦]. And in the Qur'an:

'Indeed they think it (Day of Judgement) is far off, and (but) we think it near'



أَمَّا (رَأَى الْبَصَرِيَّةُ) فَتَنْصِبُ مَفْعُولًا وَاحِدًا، نَحْوُ: أَرَأَيْتَ  
 As for (seeing of the Eye), it is accusative with a single object, e.g.: Did you see the teacher?  
 الْمُدْرَسَ؟

\* أَدْخِلْ (رَأَى الْقَلْبِيَّةُ) عَلَى الْجُمْلِ الْآتِيَةِ : Enter 'Thinking of the Mind' in the following sentences :

أَنْتَ مُسْتَعْجِلٌ. أَرَاكَ مُسْتَعْجِلًا (مُضَارِعٌ) You are hurried. I think you (are) in a hurry.

هُوَ حَزِينٌ. رَأَيْتُهُ حَزِينًا (مَاضٍ) He is sad. I thought he was sad.

الطُّلَّابُ مُجْتَهِدُونَ. أَتَرَى الطُّلَّابَ مُجْتَهِدِينَ؟ Do you think the students are hardworking?  
 The students are hardworking.

٨ - (عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ) : (عَسَى) مِنْ أَفْعَالِ الرَّجَاءِ، وَتَفِيدُ (It is hoped they are better than them: (عَسَى) is from the verbs of hope and denotes the hope or the fear, e.g.:  
 التَّرَجِّي أَوْ الْإِشْفَاقَ، نَحْوُ:

أ) ﴿عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ﴾ [التَّوْبَةُ/١٠٢]. أَيْ: يُرْجَى أَنْ يَتُوبَ اللَّهُ عَلَيْهِمْ. 'Perhaps Allah will turn to them with forgiveness.' i.e.: It is hoped that Allah will turn with forgiveness towards them.

ب) ﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ﴾ [البَقَرَةُ/٢١٦]. أَيْ: يُخْشَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ. 'But perhaps you hate something and it is good for you.' i.e.: Your disliking is feared.

① تَعْمَلُ (عَسَى) عَمَلٌ (كَانَ). وَيَكُونُ خَبَرُهَا فِعْلًا مُضَارِعًا مُقْتَرِنًا. (كَانَ) works/acts like (عَسَى) and its predicate is a Present tense verb with (أَنْ), e.g.: It is hoped that Allah will bring some benefit to us from you. Here the word Exalted is its 'subject' and the 'interpreted verbal noun' (أَنْ يَنْفَعُ) is its 'predicate'.  
 وَالمَصْدَرُ الْمُؤَوَّلُ (أَنْ يَنْفَعُ) خَبَرُهَا. وَفِي (عَسَيْتَ) أَنْ تُفْسِدَ فِي الْأَرْضِ، التَّاءُ اسْمُهَا، وَالمَصْدَرُ الْمُؤَوَّلُ (أَنْ تُفْسِدَ) خَبَرُهَا. And in (It is feared that you will spoil the earth), the 'ta' is its 'subject' and the interpreted verbal noun (أَنْ تُفْسِدَ) is its predicate.

② وَتَأْتِي (عَسَى) تَامَّةً، أَيْ تَكْتَفِي بِمَرْفُوعِهَا، فَلَا تَحْتَاجُ إِلَى الْخَبَرِ، وَذَلِكَ إِذَا وَلِيَهَا (أَنْ وَالْفِعْلُ)، نَحْوُ: ﴿عَسَى أَنْ يَهْدِيَنِي رَبِّي﴾ And (عَسَى) comes as a complete (verb), i.e.: it is satisfied with its doer (أَنْ and the verb), and it does not need the predicate and that is when it follows e.g.: 'It is hoped (Perhaps) that My Lord will guide me?'

[الْكَهْفُ/ ٢٤]. هُنَا الْمَصْدَرُ الْمُؤَوَّلُ فَاعِلٌ عَسَى. Here the interpreted verbal noun is the doer.

of (verb) عَسَى. And in

وفي «كَيْفَ مُحَمَّدٌ الْآنَ؟ عَسَى أَنْ يَكُونَ أَحْسَنَ» يَجُوزُ أَنْ يَكُونَ (How is Muhammad now? I hope that he is better)-

It is permissible that

«عَسَى» نَائِضَةٌ، وَذَلِكَ إِذَا قَدَّرْتَ فِيهَا ضَمِيرًا مُسْتَتِرًا. وَإِذَا لَمْ تُقَدِّرْ

عَسَى be deficient (نَائِضَةٌ) that is when a hidden pronoun can be estimated in it.

But if you cannot estimate a pronoun in it, then it is complete (تَامَةٌ).

فَهِيَ تَامَةٌ.

\* The deficient (عَسَى): It is hoped that Allah will guide him. It is hoped that I will pass. (أَسْمُ عَسَى) (خَبَرٌ عَسَى) عَسَى النَّاقِصَةُ: عَسَى اللَّهُ أَنْ يَهْدِيَهُ. عَسَيْتُ أَنْ أَنْجَحَ. Has subject and Predicate

\* The complete (عَسَى): " " عَسَى التَّامَّةُ: عَسَى أَنْ يَهْدِيَهُ اللَّهُ. عَسَى أَنْ أَنْجَحَ. نَائِلٌ مِمَّا الْمَصْدَرُ الْمُؤَوَّلُ Has

حَوْلَ «عَسَى» النَّاقِصَةِ إِلَى تَامَةٍ فِيمَا يَأْتِي: Change the deficient عَسَى to complete in what follows

١) عَسَيْتُ أَنْ تَعُودَ غَدًا. عَسَى أَنْ تَعُودَ غَدًا. It is hoped that you will return tomorrow.

٢) عَسَى اللَّهُ أَنْ يَغْفِرَ لِي. عَسَى أَنْ يَغْفِرَ اللَّهُ لِي. It is hoped that Allah will forgive me.

٣) أَيْنَ زُمَلَاؤُنَا؟ عَسَوْا أَنْ يَحْضُرُوا الدَّرْسَ. عَسَى أَنْ يَحْضُرُوا الدَّرْسَ. Where are our classmates. It is hoped they will attend the lesson.

٤) كَيْفَ الطَّالِبَاتُ الْجُدُدُ؟ عَسَيْنَ أَنْ يَفْهَمْنَ الدَّرُوسَ. عَسَى أَنْ يَفْهَمْنَ الدَّرُوسَ. How are the new students? It is hoped they understand the lesson.

حَوْلَ «عَسَى» التَّامَّةِ إِلَى نَائِصَةٍ فِيمَا يَأْتِي: Change the complete عَسَى to deficient in what follows

١) عَسَى أَنْ تُقَبَلَ فِي الدَّرَاسَاتِ الْعُلْيَا. عَسَيْنَا أَنْ نُقَبَلَ فِي الدَّرَاسَاتِ الْعُلْيَا. It is hoped that we are accepted for the higher studies.

٢) عَسَى أَنْ تُسَافِرَ غَدًا. عَسَيْتُ أَنْ تُسَافِرَ غَدًا. It is hoped that you (F) will travel tomorrow.

٣) عَسَى أَنْ يُسَمَّحَ لَنَا الْمَدِيرُ بِالْإِنْصِرَافِ. عَسَى الْمَدِيرُ أَنْ يُسَمَّحَ لَنَا بِالْإِنْصِرَافِ. It is hoped that the principal will grant us permission to go.

٤) عَسَى أَنْ يَتَّحِدَ الْمُسْلِمُونَ. عَسَى الْمُسْلِمُونَ أَنْ يَتَّحِدُوا. It is hoped that the Muslims will unite.

\* أَدْخِلْ «عَسَى» فِي جُمْلَتَيْنِ مِنْ إِنِّشَائِكَ عَلَى أَنْ تَكُونَ نَائِصَةً فِي الْأُولَى، وَتَامَةً فِي الْآخَرَى. Enter عَسَى in two sentences from your own composition the first one is to be incomplete/deficient and the second one complete.

١) عَسَى اللَّهُ أَنْ يَغْفِرَ لِي. It is hoped that Allah will forgive me.

٢) عَسَى أَنْ يَغْفِرَ اللَّهُ لِي. It is hoped that Allah will forgive me.

9- 'So, taste the punishment because of what you used to disbelieve.'

٩ - ﴿فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾. هَذِهِ (مَا الْمُصَدِّرِيَّةُ) (بِمَا) This is the (infinitive Ma) (because of what you used to disbelieve), i.e., (بَعْدَ مَا انْتَهَتْ الصَّلَاةُ) أَيُّ (After the prayer has finished), i.e., After finishing of the prayer.

قَالَ تَعَالَى : ﴿لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ﴾ [ص/٢٦]. The Exalted said : 'For them, there is a severe punishment for their forgetting the Day of Judgement', i.e.: Because of their forgetting the Day of Judgement.

١٠ - ﴿فَلَأَمَّا الَّذِينَ أَسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ<sup>آلِ عَزَّ</sup>﴾ هُنَا جَوَابُ (أَمَّا) 'And as far those whose faces turn black (it will be said to them) - did you disbelieve ...' Here the reply of أَنَا is omitted, and it is estimated to be : So it will be said to them.

١١ - هَاتِ مُضَارِعَ : فَقَدْ. اسْتَأَكْ. FVIII  
يُفْقِدُ يَسْتَأَكُ (سُؤَالٌ - اسْمُ آفَةٍ)  
To clean teeth To lose

١٢ - مَا مَعْنَى (الْوَجْنَةُ) ؟ وَمَا جَمْعُهَا. What is the meaning of الْوَجْنَةُ and what is its plural.  
(وَجْنَةٌ = خَدٌّ Cheek), وَجَنَاتٌ or وَجَنَاتٌ Cheeks



# The New Words      الْكَلِمَاتُ الْجَدِيدَةُ

أَعْوَجَّ يَعْوَجُّ أَعْوَجًا (IX) To be or become crooked, to be or become twisted

زَلَجَ يَزْلُجُ زَلْجًا (a-a) To slide, to slip, to guide along

مِزْلَاجٌ (اسْمُ الْأَلَةِ) Sliding bolt on a door, latch

قَوَّمَ يُقَوِّمُ تَقْوِيمًا (II) To set upright, to put in order, to arrange

حَاوَلَ يُحَاوِلُ مُحَاوَلًا (III) To try, to attempt, to endeavor

تَمَكَّنَ يَتَمَكَّنُ تَمَكُّنًا (V) To be able to do, to gain ground. Also, to be a native or indigenous

أَغْضَبَ يُغْضِبُ إِغْضَابًا (IV) To annoy, to exasperate, to make someone angry.

سَخَرَ يَسْخَرُ سَخَرًا (i-a) To laugh, to sneer, to jeer, to mock, to ridicule

سُخْرِيَّةٌ Mockery, object of ridicule

بَيَّضَ تُبَيِّضُ تَبْيِيضًا (II) To make something white

أَبْيَضَ يَبْيِضُ أَبْيَضًا (IX) To become white

سَوَّدَ يُسَوِّدُ تَسْوِيدًا (II) To make something black

أَسْوَدَ يَسْوَدُ أَسْوَدًا (IX) To become black

عَسَى It is hoped, it is feared

صَلَحَ يَصْلُحُ صَلَاحًا (a-u) To be good

صَلَاحٌ In order

زَهَا يَزْهُو زُهَاءً (a-u) To blossom

أَحْمَرَ يَحْمَرُّ أَحْمَرًا (IX) To become red,

أَحْمَارٌ يَحْمَرُّ أَحْمِيرًا or

أَصْفَرَ يَصْفَرُّ أَصْفَرًا (IX) To become yellow

أَصْفَارٌ يَصْفَرُّ أَصْفِيرًا or

فَقَدَ يَفْقِدُ فَقْدًا (a-i) To loose, fail to find

مُبَيِّنٌ لِلْمَجْهُولِ فَقْدٌ

أَذْهَمَ يَذْهَمُ أَذْهِمًا (IX) To become black

أَشْتَدَّ يَشْتَدُّ أَشْتَدًّا (VIII) To become hard, harsh, more rigorous, violent

أَنْفَضَ يَنْفَضُ أَنْفَضًا (VII) To be opened, dispersed

أَشْتَقَ يَشْتَقُ أَشْتِقًا (VIII) To derive

أَنْشَقَ يَنْشَقُ أَنْشِقًا (VII) To split

أَحْتَرَقَ يَحْتَرِقُ أَحْتِرَاقًا (VIII) To catch fire

حَشَبٌ Wood

رَبِيعٌ Spring

جَمْعٌ وَجَنَاتٌ Cheek, وَجْنَةٌ

قَلَى يَقْلِي قَلِيًا To fry, roast

مِغْلَاةٌ (اسْمُ الْأَلَةِ) Frying pan

ظَرَفٌ (ظَرَفٌ) Immediately

مِنْجَلٌ Sickle

أَسْتَقَامَ يَسْتَقِيمُ أَسْتِقَامَةً (X) To be or become straightened

اِسْتَاكَ يَسْتَاكَ اِسْتَاكَ (VIII) To clean/brush teeth using  
a miswak

مِسْوَاكٌ Miswak (toothbrush)

بَأْسٌ Strength, courage, power, might, hurt, battle

حَزَنٌ يَحْزَنُ حُزْنًا (a-u) To be sad, grieve.

حَزِينٌ Sad, grieved

اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتَعْجَالًا (X) To be in hurry

مُسْتَعْجِلٌ Hurried

الصفحة الأخيرة من هذا الملف  
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